The Unitarian Calendar

"There is always a degree of thoughtlessness, of lack of good breeding, in habits of coming late. It is 'bad form' to disturb others by coming late."

Vol. 6 OCTOBER — 1913 No. 2

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill., and 376 Sutter Street, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Henry M. Williams.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Incorporated in 1885. The active work of the Society is carried on by the Department of Religious Education of the American Unitarian Association.

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Treasurer, Mr. Sanford Bates.

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Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

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President, John Mason Little.

Vice-Presidents, Hon. Horace Davis, LL.D. and Mr. M. T. Garvin.

Address correspondence to the Secretary and Treasurer, Mr. Cyril H. Burdett, 135 Broadway, New York City.

The Unitarian Calendar

Vol. 6. OCTOBER, 1913. No. 2

AIM IN LIFE

REV. C. W. HEIZER

Of the First Unitarian Church, Utica, N. Y.

A most intelligent and amiable man said to me within a week, "My great aim in life is to leave $100,000." Mark you, *my great aim;* that means the whole man—soul, mind and body—is absorbed in that aim. If he had said, "My one purpose is to leave a hundred thousand stones in one pile," we would call him insane. How is the case different?

What, now, is to be done? How can our social environment be changed? Why, bless you, the corrective is as familiar to us as our names. We are to "Repent, and be converted," or the axe will be laid at the root of the tree; our social fabric will go to pieces. The shores of time are already strewn with wrecks that sailed out of port with as bright hopes as our civilization. Reverse your habit of considering money first and man second. Put man with all his interests first in every calculation. Shut your ears to the clamorous call, "On to California! On to the fountain of wealth!" Turn back; join that other quest. Be one of the Wise Men seeking the Christ child. Put human interest before gain in gold. Say, "My one aim is to leave one, ten, or a thousand men stronger and better for my having lived." Study the composition of virtue and find out that money fails more often than it succeeds in making character. It is work; it is responsibility that develops the boy or the girl. Have the courage to die poor and leave your children unfettered by wealth. You are here to acquire means and to use

it for the needs of your own generation. Why should you handicap the next generation by sending onward into it idlers, loafers, spectators?

Let your children begin life, equipped with every preparation the age requires, but don't send them on into the fray with the ball and chain of wealth to drag them down. I have no word of fault to find with wealth creating. That's what we're here for, you in your line, and I in mine.

It is wealth hoarding; it is what passes under the misleading and false disguise of "prudence," "economy," "provision for the future." In reality it is distrust of the future; it is lack of faith in God and his providence over the future. To-day is yours. Use it. Be generous with it. It is impertinent for you to project yourself and your ideas into the future. As Mark Twain said of suicide, "It is bad manners to go where you are not invited."

We are distressed over the high cost of living, that is, the high cost of food, of shelter, of clothing for the body, of what money can buy. Who, I ask, is calling conventions to consider what our care for things is costing our souls?

Now I am fearless in saying this, first because it is the philosophy which commends itself to my reason, and second because it is the religion of Jesus. "Consider the lilies, how they grow." There is providential care. "Take no thought for the morrow." Yesterday, to-day and to-morrow are all one in God's thought. "What would a man be profited if he gained the whole world and lost (peace of mind, faith, happiness) his soul?"

I ask you to concede it possible that we may all be wrong; that we have developed our resources mistakenly and will have to find our way out of this false position. "Wherefore do you spend your money for that which is not bread (to the soul) and your labor for that which satisfieth not?" We are pouring out our energies in ways that do not satisfy; you know that; I know it. Facing, now, all these facts, I cry

out, "Almost thou persuadest me to be a Christian." To try and live the life Jesus said was possible. If he could embrace it and die resignedly at thirty-three, (life just opening), shouldn't I, at sixty-four, with life just closing?

THE CRY OF THE MIND FOR GOD

THOMAS STARR KING

As soon as the human intellect appreciates the universe in which it stands, what inexpressible need it feels of something more than a mathematical assent to the proposition that nature must once have had a Creator. How it needs the consciousness of a present pervading Spirit looking out upon it through this framework of matter, and warming the whole scene with the expression of providence,—with benignity. Nothing can be so awful as the state of a great mind standing face to face with modern astronomy, and not feeling the assurance of an infinite God, whose spirit is nearer to its reason than the marvels of space are to its imagination. For such a mind is enslaved to matter. It must feel itself crushed into insignificance by the vastness and weight of the physical glory it contemplates.

If we have never felt the cry of the mind for God, it is because its deeps have never been stirred by the tremendous problem of nature; it is because we have been content to look at the outside of things, and to live by superficial opinions and habits of thought. If we could for one hour comprehend what a world we stand in, what skies overarch us, what majestic laws secure and confine our freedom and our power, we could not exist another day, until we had ennobled and calmed the mind by a reliance on the Infinite Wisdom, and our psalm would be, "Out of the depths of this world mystery have I cried unto thee, O Lord."

FAITHFUL UNTO THE END

JAMES MARTINEAU

When Paul gained the conviction that he was raised above the touch of mortality; when he first looked into the opening avenue of ages and saw himself, with living feet, securely passing through; when he felt that he could defy the perils of shipwreck and the sword of persecution, did it abate his earnestness, and whisper to him that he had time enough? Did it turn his eager haste into an easy stroll? Did it fill him with moral indifference to the world that slumbered above the elements of explosion? Far otherwise. It cooled his personal interests, and made him so far of quiet heart; but it set his conscience on fire, and he spake the truth, he soothed the sorrows, he warned the sins, which would have been the objects of his care had he beheld that age of Providence as we look back upon it now. "What would you wish to be doing," was the question once put to a wise man, "if you knew that you were to die the next minute?" "Just what I am doing now," was his reply, though he was neither repeating the creed, nor telling his religious experiences; but, for aught I know, posting his accounts, or talking merry nonsense with his children round the fire. Nothing that is worthy of a living man can be unworthy of a dying one; and whatever is shocking in the last moment would be disgraceful in every other. The most trivial things, in their order and season, lose their moral incongruity and meanness; the most lofty, when misplaced, are deprived of all their greatness. He who is snatched from the world at his prayers when his work is overdue may well pass with culprit heart away; while the punctual Christian need not be scared to find himself brushing his hat within a minute's reach of the saints in heaven.

The bread of the needy is their life; he that defraudeth him thereof is a man of blood.

—*Ecclus., xxxiv.*, 21.

THE GREAT CHRISTIAN AIM

WASHINGTON GLADDEN

If men were better, the social arrangements would soon improve; but while some social arrangements would remain as they are, it is hard for men to become better. The best teaching, the holiest example, the most inspiring influence would avail but little for the reformation of a family packed into one of those horrible tenement houses of New York; you must get them out of those associations. Men need mending, and their circumstances, too. The Individualist cares only for men and neglects the environment; he is a fool; for the environment, in a thousand ways, reacts upon the man and checks or distorts his development. The Socialist cares only for the environment, and neglects the man; he is a fool; for the springs of power are in the human personality. You cannot make men temperate by law; and if your teaching gives the impression that the evil of intemperance is wholly or mainly due to the presence of temptation, it will be very mischievous reading. It is the men that most need reforming. Nevertheless, it is far easier to reform men when the temptations are lessened—remove them utterly we never can; and therefore we must labor steadily at both ends of the line—to save men and to banish temptation. A better society to live in, and better men to live in it,—this is what we are working for. And so we come back to the point from which we started, and listen once more to the voice of our great Leader and Captain, as he cries, "Repent, for the kingdom of heaven is at hand!" To help in the utterance of that message, in the fulfilling of that promise, is the high calling of every Christian man.

Some men choose to be miserable that they may be rich, rather than be happy with the expense of money and doing noble things. —*Jeremy Taylor.*

ALL KINDS OF PEOPLE NEEDED

ROBERT COLLYER

This whole world is God's world, and all this pottering about the way in which he must stand related to us and we to him, because we believe certain dogmas and observe certain ordinances of this or that church, is time thrown away, except as it can result in making me a better man all round and all through; and I desire to speak in no narrow spirit when I say that through these means of grace, as they are called, this does not often happen. It is the contact of the divine soul with our own, as the sun smites the lilies, and the rain and dew touch them from cup to root; the love of God shed abroad in the heart, as the Scripture says; and the love of God is the love of goodness. This is God's world; and as it stands to-day he needs men in it to run with a fire-engine, as certainly as he needs men to preach in pulpits, and set broken limbs; to do the rough work, as surely as the fine work. And as men are made they are pretty sure to take a tang from the nature of the work they have to do, or to bring one with them as the very condition of their taking hold; just as Esau was a wild man, and a hunter, and Jacob a very tame man, and kept sheep. This is God's world, and he needs all kinds, and will have them; and when we come to look on his world with this wide and gracious glance out of the heart of Christ, we shall not be over-troubled about what is going to happen to-morrow, if we manage to do our part to-day. It was in his hands before we came, and it will be in his hands when we have gone away; and his tender mercies are over all his works, and all his children.

No man doth safely appear abroad, but he who can gladly abide at home, out of sight.

—*Thomas à Kempis.*

LIFE'S DECISIVE MOMENTS

We think of human life in terms of events, from certain points of new departure, by our gains and our losses, by our triumphs and defeats. We do not think of experience as a continuous journey, but as a broken pilgrimage. We see our past in sections. It was *before* or *after* this or that particular event—the building of a house, the birth of a child, the death of a friend—a dramatic success, a calamity, a long illness, a marriage, a visitation, a year of travel. Our lives are not divided into imaginary periods of time, but into cycles of experience. It is at these unexpected and unforeseen turnings in life—where the scene is suddenly shifted and we are compelled to take account of ourselves—that we are brought most practically into conscious relations with God. It is as if the traveller had reached the summit of the range and now pauses for a little while to look back, with a mingled sense of triumph and regret, over the dreamlike mystery of what he has passed through, only to realize that, after all, more than half his experience has been *given* rather than *attained*—has been the result far more of some power lying outside himself than to his own initiative and courage. All the labor of it, all the joy and all the sorrow of it—all the winding, treacherous path of the past! "How have I ever found the way, how happens it that I have never slipped and fallen, or, if I have slipped, how have I regained my footing? By what excellence of my own have I escaped the precipice and the roaring torrent, by what great instinct have I crossed the valleys and reached these plains beyond and ascended these hills—and am still in the path—how have *I* done it?" That is the question. And the answer comes, "*You* have *not* done it. *You,* only in part, and a very small part at that. There is a secret about it that has not been revealed. Something has been going on all the while that you did not understand. And so, in humility—but with a sense of in-

calculable reserve, of strength that cannot be even tested, of bread for hunger that you knew not of—the best that you can do is to say a prayer for those whom you have known and loved and missed upon the way and turn bravely towards the harder path before you and climb on."

Whoever studies the lives of those who achieve things—the history-makers of the world—will realize that it is at just such moments that God has proved himself to them. It is then that they know how wonderfully they have been cared for, directed and sustained. L. G. W.

UNITARIAN HYMN

Thou One in all, Thou All in one,
  Source of the grace that crowns our days,
For all thy gifts 'neath cloud or sun,
  We lift to thee our grateful praise.

We bless thee for the life that flows,
  A pulse in every grain of sand,
A beauty in the blushing rose,
  A thought and deed in brain and hand.

For life that thou has made a joy,
  For strength to make our lives like thine,
For duties that our hands employ,—
  We bring our offerings to thy shrine.

Be thine to give and ours to own
  The truth that sets thy children free,
The law that binds us to thy throne,
  The love that makes us one with thee.

—*Seth Curtis Beach*, 1884.

THE INCLUSIVE SALVATION

JAMES T. BIXBY, PH. D.

Humanity has had not merely one Saviour, but a thousand, each doing his part, great or small, in regenerating mankind. God did more than incarnate Himself in Jesus. He has incarnated Himself in all humanity in proportion to the spiritual receptivity of each; and every true and disinterested soul, every martyr for truth and justice who has surrendered his life to uplift the world or ease a brother's woe, has had his glorious participation in that red blood of sacrifice that slowly redeems our race from its ancient sins and inveterate diseases.

The beginning of the soul on earth and its exit and future career must take place by general law. The origin of the soul will henceforth be conceived less as a special creation than as a creative specialization of the universal life, an individualism of the indwelling divine Spirit in a personal form and consciousness. The immortality of the soul, if it is to be credited in the twentieth century, must no longer be represented as a miraculous gift to a few elect individuals, a supernatural regathering and reanimation of bodily substances and atoms, long since scattered but flying together at the sound of a trumpet. On the contrary, it must be regarded as a universal and regular process, the natural release, at the time of the body's decay, of a soul too vital, too unitary and too subtle to be involved in the dissolution of its clayey tabernacle. Immortality must be found to be a process in strict harmony with a rational universe, the only rational outcome of the universe as it unfolds to its higher consummation. If man's soul is immortal, its salvation must be under universal laws, not a thing due to the accident of birth in a Christian nation or the visit of some missionary with a Bible or the presence of a priest with drops of holy water. The doors of possible immortality must be as wide open in China or Japan as in New York or

London,—nay, as wide open in Mars or any of the satellites of Sirius, if conscious life has yet evolved on any of these bodies, as it was in the streets of Jerusalem in the first century of our era. When we think of the millions of globes, where the same laws of evolution are going on and have gone on for aeons as here, can we credit it that it is to our own little planet that the saving mercy of God has been confined? Not alone to our earth and in the flesh of its humanity has the love of God been manifested and incarnated, but also, I like to think, to every part of the cosmos where souls have come to need it, in every abode of planetary and stellar society. As evil is no longer to be thought due to the malign influence of an apple-bite, or the weakness of a woman, but as an incident of that government by fixed law, and that option of free-will that everywhere prevails in the universe, so every embodied life of the soul is a training in spiritual strength and upbuilding to the fuller character of a mature moral nature.

DAILY BIBLE READING

Some years ago the Plymouth and Bay Ministerial Association elected a special committee to prepare a list of daily Bible readings.

The purpose in view was two-fold; first, to familiarize young people with the great Hebrew classics, and second, to refresh the minds of older people by guiding them in a regular and systematic manner.

Bible reading should be pursued in order that the present and future generations may not lose their heritage of spiritual inspiration. For however the times may change, and however our views of social progress may be elevated and clarified, there are certain eternal principles of life applicable to all times and peoples suggested in the Bible that can be found nowhere else.

When the committee of the Plymouth and Bay Association was formed the Rev. George E. MacIlwain, now of Toledo, Ohio, was a member. Mr. MacIlwain has preserved and completed the list of daily readings then proposed. These references begin in the October CALENDAR, to be used daily by those who wish to follow such a course of reading. The December readings will appear in the November CALENDAR, and so on through the year, except during the summer months, when the CALENDAR is omitted. It is hoped that as many as possible among those who see the CALENDAR will look up the passages indicated, and read them carefully and thoughtfully. It will be well worth the trouble.

The following Daily Bible Readings for November reading is the first monthly list to appear in the CALENDAR for the current year.

Daily Bible Readings for November, 1913.

Nov. 1, Genesis, i-ii, 4; The First Story of Creation.
Nov. 3, Genesis, ii, 4-17; The Second Story of Creation.
Nov. 4, Genesis, viii-ix, 7; The Legend of the Flood.
Nov. 5, Genesis, ix, 8-17; The Rainbow Myth.
Nov. 6, Genesis, xi, 1-9; The Tower of Babel.
Nov. 7, Genesis, xviii, 1-8; The Heavenly Visitors.
Nov. 8, Genesis, xviii, 16-33; Abraham pleads for Sodom.
Nov. 10, Genesis, xxv, 27-34; Esau sells his Birthright.
Nov. 11, Genesis, xxvi, 12-22; Isaac's Well.
Nov. 12, Genesis, xxviii, 10-22; Jacob's Vision.
Nov. 13, Genesis, xxxii, 22-32; Wrestling with the Angel.
Nov. 14, Genesis, xxxvii; The boy Joseph.
Nov. 15, Genesis, xli, 46-57; Joseph in authority.
Nov. 17, Genesis, xlii; Joseph and his brothers.
Nov. 18, Genesis, xliii; Joseph entertains his brothers.

Nov. 19, Genesis, xliv; Joseph's deception.
Nov. 20, Genesis, xlv; Joseph makes himself known.
Nov. 21, Genesis, xlvi, 1-7, 28; xlvii, 1-12; Jacob moves to Egypt.
Nov. 22, Psalm I; Praise of Goodness.
Nov. 24, Psalm IV; An evening prayer.
Nov. 25, Psalm VIII; Man's dignity.
Nov. 26, Psalm XV; An upright man.
Nov. 27, Psalm CIII; Thanksgiving.
Nov. 28, Deut., viii; Thanksgiving.
Nov. 29, Psalm CIV; Thanksgiving.

THE DRIFT OF THE TIMES

REV. MAXSON SMITH

Of the First Unitarian Church, Berkeley, Cal.

In the present period of our national history, political, economic and social changes are occurring with kaleidoscopic rapidity and complexity. If the race is not mad, it is certainly borne onward on the impulses that belong fundamentally to life itself, for no man can predict what the next move or the conditions of to-morrow will be, and very few, if any, have any adequate understanding even of past conditions and events. The wisest counsels, the most carefully prepared and executed plans, the fire of patriotism,—these all seem to be, from an after point of view, the outcome of nothing more nor less than holy prejudice. For example, the Civil War need never have been. It was a monstrous piece of national suicide. Holy hearts and voices on both sides were raised to the same God, beseeching Him to send destruction to the enemy. The questions of slavery and state's rights, like all other problems, might have been solved by that calm and unselfish deliberation which has, to some extent, come to share in our mental processes, but which may never be completely enthroned in our

hearts. It is easy to look back on those times and see how madness and blindness ruled the passions of men. It is very hard to realize that a future generation will pass this self-same judgment on us. It surely will! For though we have grown wise in some respects, the cross-currents of human activities sweep us hither and thither,—and our enthusiasm is mistaken for wisdom, our zeal for righteousness.

But it is worth while to note that nothing can ever be accomplished without zeal and enthusiasm, and that out of the earnest endeavors of men, however blind, mistaken or prejudiced, come the lessons, the wisdom and experience that move us on a little nearer to the realization of the truth and righteousness which Life itself enfolds as its inner meaning. We are borne onward by the Spirit of Life. One cannot stand one moment amidst the wrecks of human society and institutions and the next see rising out of these the greater and better humanity without exclaiming: "Surely the Lord hath been in this place!"

A WARNING

A danger to which Protestantism—particularly progressive Protestantism—in America is exposed is that its churches shall become mere agents of social service. There are many people who, in reaction from extreme orthodoxy, have come to feel that the sole business of the church is to push social reform. This danger is particularly strong in America just now because social workers have come to see that the church, instead of being hostile to their ideals, is the greatest force by which their ideals can be put into operation. Such a valuing of the church brings no small satisfaction to those of us who have endeavored to set forth the social significance of the spiritual life. But we cannot let social service take the place of God. People cannot be amused into conscientiousness. Picnics are not the equivalents of prayer meetings, and Sunday school baseball leagues have not yet devel-

oped into revivals. It was natural in a period of awakening and transition that men should jump to the conclusion that the church ought to stand for every good cause. It was easy to forget that society will organize institutions for each newly realized need. But even those of us who feel most deeply the social obligations of Christianity see that a church as an institution does not have the same field of responsibility as Christian individuals. These last may be organized in a great variety of institutions, each of which performs some particular function set by the division of labor in our world. Church leaders can delegate to these institutions certain duties, but they cannot delegate the duties of spiritual parentage. A Protestant church cannot be an ethical orphan asylum; it must be a home in which souls are born into newness of life. We want efficiency in organization and in activity. We want our ministers to be alive to the needs of the hour in politics and in industrial reform, quick to come to the championship of overworked women in factories and the rescue of little children who are giving up their lives that the cost of production may be kept low. We want the message from the pulpit to be heartily in sympathy with our modern thinking. But most of all does American Protestantism need a spiritual passion, a contagious faith in the supremacy of God's spiritual order and an alarm at the misery that waits on sin. From many a community there is already rising a cry for elemental religion. With all their scientific and business success, American laymen are asserting that they want to be assured of God and immortality and the worth of righteousness. They want companionship in spiritual loneliness, comfort in hours of pain, courage in moments of moral wavering. Their souls are athirst for the Unknown, and they will be satisfied with nothing save the water that comes from the River of God. If the awakening of Protestantism were to mean simply a renascence of ethics, or a sort of bescriptured positivism, American society would

be defrauded. When it asks for the bread of life, it will not be satisfied with treatises on eugenics.

—*Dean Shailer Mathews.*

NEWS NOTES

Beginning on the 28th of October, a Ministers' Institute will be held at Denver, Colo. The ministers who will take part serve in isolated and widely separated posts. Besides the ministers of Colorado, Rev. John Malick of Salt Lake City, Rev. George H. Badger of San Antonio, Rev. George Gilmour of Dallas, Rev. Clarence J. Harris of Oklahoma City, and Rev. Edward Day of Wichita will take part. There will be two public meetings, and the exercises of Tuesday and Wednesday mornings will be equally divided between a consideration of the general character of our message and the specific methods for church upbuilding and social service. The Secretary of the Association and the Secretary of the Department of Social and Public Service of the Association will attend.

"The Twenty-first Montreal Troop of Boy Scouts" is the official name of a fine body of some thirty boys in the church at Montreal, who as scouts meet every Friday evening in Channing Hall for instruction and games, and every Saturday afternoon for tramps, drills, athletic sports, and games. These boys have participated in all the larger scout gatherings, and have conducted themselves in a most commendable manner, often winning warm words of praise.

The Nora Free Christian Church of Hanska, under the pastorate of Rev. Amandus Norman, held a midsummer's festival. The program contained many interesting features, among them being an address by Rev. H. C. Hess of New Ulm, upon "Common School Education;" while Mr. Norman spoke upon "Nature Considered as a Great Preacher." Miss

Ingebo, the celebrated Norwegian singer, sang Norwegian national songs, and the Union Band of Hanska furnished the music.

An attractive pamphlet upon "The Coming Man," by the Rev. Edmund Henry Reeman, has been issued by the Unitarian church of Lancaster, Pa. This pamphlet treats of the relations between spiritual requirements of human nature itself and the church and social facilities necessary for their satisfaction.

In his letter of greeting to the members of the Church of the Unity, St. Louis, the Rev. George R. Dodson, Ph. D., uses the following significant words: "Let me remind you that for the performance of the high function of bringing courage and insight, the hope and strength and enthusiasm of wide and noble views, to a strenuous but sometimes discouraged and pessimistic generation, our position is particularly advantageous. Our attitude to Christianity, to science and to social reform, and as a helpful and uplifting force is such that we can see their relations to humanity and do something to unifying them in a type of life such as is most needed to-day."

Rev. John Malick, who formerly served in our ministry, but who during the last year has been engaged in the practice of law, has returned to the pulpit, having received and accepted a unanimous call to the church in Salt Lake City, Utah. During the month of October his subjects are: "The Twentieth Century Church," "The World's God," "Does Religion Make People Good?" "Sin; Has It a Cure?"

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Annual subscription, 25 cents.

TWENTY YEARS OF LIFE

By THOMAS VAN NESS

These sermons have been selected by congregational vote, — one for every year during Mr. Van Ness's ministry, 1892-1912. The volume thus becomes an excellent memento of the church when on Copley Square, Boston. As a frontispiece is printed an excellent reproduction of its historic pulpit. The sermons themselves immediately impress the reader with their frequent evidences of the preacher's enthusiasm for humanity. The style is lucid and incisive, and the messages to which these sermons give voice are brave, vigorous and suggestive. They show a fine power of elaboration and construction. Covering, as they do, a period of twenty years, they reflect the religious thought which obtained during the closing years of the nineteenth century and the beginning of the twentieth. Being selected by congregational vote, the sermons reveal the especial interests of their time by showing not simply what subjects were uppermost in the preacher's mind, but what topics received the general approval of his hearers. They are valuable, therefore, in a historical sense, aside from the spiritual messages which they convey.

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